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THE CLASSICS.

Upon a first hand acquaintance with Greek and Latin classics, the appreciation of English and of all modern literature depends. The knowledge of the history of institutions and of art depends upon a knowledge of the classics. The knowledge of philosophy depends upon a knowledge of the classics.

Equipment for liberal scholarship of any kind depends upon a knowledge of the classics. No better training in logical processes was ever devised than the philological discipline of the classics. No discipline more thoroughly systematized, more uniform, more definite, more rigorous. No better training in the use of one's own language than translation from the classics. No better school of oratory or of poetry than the classics. No better gallery of lives—which to contemplate is to know that virtue is its own reward and vice its own penalty.

To the abandonment of the classics with their sweet simplicity and their majesty, their orderly restraint and their severe regard, I attribute in no small degree the declining ability to think clearly, to speak and write lucidly, precisely, effectively, the declining love of noble letters and noble art—the declining respect for tradition and authority, for the heritage and the faith—the declining splendor of the ideal. Shall man, who is the heir of the society of all the ages, experience no quiver of historic sense, have no glimmer of that liberal art and life which led his rude forefathers to the enlightenment of civilization?

—C. M. GAYLEY.

Hunc libellum semel in anno et gratis edimus.

OUR DEBT TO ROME.

Culture studies link man principally with the past; their roots strike deep into history. Rome attached the glorious heritage of centuries; Carthage, Syracuse, Athens, Thebes, Sparta, Alexandria, Jerusalem, were swallowed successively. Then she proceeded to annex the hopes of the future—Gaul, Spain, Germany, Britain. On these she stamped her language, her laws, her institutions, for a millennium; thus we, their latest heirs, live bosomed in her still. We cannot get rid of Rome any more than we can bid flesh and blood begone. Nay, in proportion as we attempt to shake her off, to free us from all knowledge of the tongue that preserves her unmatched achievement, we dedicate ourselves once more to a new barbarism, different in degree, mayhap, from that of our blue-clayed ancestors, but no wise different in kind. Put away Latin, if you must, but count the cost with care. For Latinity happens to enshrine all too much of our spiritual being, of our character as it actually is, to be forsaken for any new-fangled, untried, popular and populous freak.

Further, the culture studies demand a certain personal detachment that makes for individuality—the one criminal omission of our contemporary system. They compel a man to cut loose from things immediately present to sense, from the supports so consoling to the second-rater; to prepare for larger relations, to view detail as means to a distant end; to acquire mastery for its own all-sufficing sake. The really educated man ought, after his fashion, to be a creator in some sort; that is, he will manifest a special or distinctive way of getting at things, thus rendering himself a personality with whom one must reckon. But to this end he needs education, not simply instruction. Doubtless, he may acquire education along many routes; but if you insist upon educational system, the great unlying witness, experience, testifies that the psychological organization which as a rule induces the accuracy of mental habit necessary to personal equation and self-mastery comes most effectively by way of the culture studies. Indeed, nature has so legislated. For language, disguise the case as we will, happens to be *the* instrument of thought, and therefore the conservator of all our heritage from the “spiritually indispensable” of past ages.

—R. M. WENLEY, Professor of Philosophy.

Not culture, but culturine, satisfieth our feeble aspirations.

Of all the nations of history, the Romans were most like the Americans—a very practical people, too practical in some respects.

Daniel Webster, the great orator, drew much of his inspiration from Latin authors. After graduating from Dartmouth, he had decided to prepare for the profession of the law. Accordingly he read many law-books with care and also, as his biography tells us, “spent a good deal of time with the Latin classics.”

HONORIS CAUSA.

In litteris Latinis felicissime elaboraverunt. Sic itur ad astra.

Hannah Benyas	Lucile Marcy
Edith Boyce	Bertha Morse
Henrietta Brigham	Marien Smith
Monona Cheney	Margaret Stoppenbach
Marie Cornillie	Eleanor Tracy
Donna Johns	Guy Van de Bogart
Erna Hahn	

THE QUESTION OF TIME.

Germany is far ahead in matters educational. Her industrial schools are the best. Her literary training is superior. She makes use of the results of experiment and experience. For example, Prussia, thinking that she was requiring too much Latin, in 1892 cut down the requirement in the *Gymnasium*. In 1902, after ten years' trial, she added six hours to the requirement, for the reason that the reduction of the amount of Latin which was accomplished by the “reform” of 1892 was found to have perceptibly weakened the gymnasial training. Professor Kelsey, who gives the statistics in detail, shows that “the student of the *Gymnasium* has nearly twice as many year-hours of Latin as the American student who carries the study through his entire course in school and college, and more than three times as many year-hours as the student who pursued the subject for four years in the high school and then dropped it.” It should be noted that this amount of Latin is required, not of the specialist in Latin or of the prospective teacher of Latin, but of every boy in the *Gymnasium* without any exception.

“In the Realgymnasium also, which offers no work in Greek, and has a curriculum in some respects similar to our Latin-scientific course, the German student everywhere except in Ba

varia gives more time to Latin than does the American youth who pursues the subject for five periods a week in the high school and four in college; he devotes to it more than twice as much time as is allowed for the subject in most American secondary schools. * * * We shall not go far astray if we estimate that the average German student who has completed the course of the *Gymnasium* has spent in Latin classes about four times as many minutes as the American high-school graduate."

ONWARD, CHRISTIAN SOLDIERS!

(Latin students of high school grade and others find great delight in singing the following hymn. The teacher should explain the words and construction.)

Milites Christiani,	Throni atque regna
Bello pergite;	Instabilia,
Caram Jesu crucem	Sed per Jesum constans
Vos provehite.	Stat ecclesia.
Christus rex, magister	Portae non gehennae
Ducit agmina,	Illam vincere,
Eius iam vexillum	Nec promissus Jesu
It in proelia.	Potest fallere.
Magnum agmen movet	Popule, beatis
Dei ecclesia.	Vos coniungite!
Gradimur sanctorum,	Carmina triumphi
Fratres, semita.	Una canite;
Non divisi sumus,	Christo regi honor,
Unus omnes nos;	Laudes, gloria,
Unus spe, doctrina,	Angeli hoc canent
Caritate, nos.	Saccla omnia.

By learning to operate a machine, one never attains culture. It is skill that one acquires, not culture.

In Berkeley, the seat of the University of California, the study of Latin is begun in the seventh grade. The beneficent influence of President Wheeler, a strong character, is apparent.

An eager American—so the story runs—was once urging an Oxford don to visit the United States. After enumerating many objects of interest, he rose to a climax in presenting the claims of Chicago—"a city only fifty years old, with a million inhabitants." "That wouldn't interest me in the least," was the discouraging reply; "but I would go a long way to see a city a million years old with fifty inhabitants."

—THE OUTLOOK.

The simple Latin sentence, "*vellem mortuos*," requires fourteen different intellectual operations for its correct interpretation, as Professor Wenley points out; such is the close-hammered structure of the Latin language. Is it any wonder that the successful Latin student learns to concentrate and to control his mental faculties? A little slip in any one of these fourteen mental processes would wreck the rendering.

A gold medal is offered to the student of the Latin Department, in the senior class, who attains the highest scholarship in that study. The possessors of these gold medals are:

Mrs. Sarah Bemis Thiel, '09,
Miss Elsie Smithies, '10,
Miss Edna Wiegand, '11.

Everyone should read these two books: Kelsey's *Latin and Greek in American Education*, Macmillan, New York, \$1.50; and Gayley's *Idols of Education*, Doubleday, Page & Co., New York, \$0.50. Of very great value also is H. H. Yeames' article "On Teaching Virgil," in *The School Review*, January, 1912.

OUR HIGH MISSION.

It will be a sad day for our civilization when we become so utilitarian that we are unable to enter into an appreciation of the fine things in art and literature. The greatest satisfaction that can possibly come to a man or a woman is not that which is his as the result of business success, but rather, that which is his as a consequence of the intellectual training which enables him to keep company and to enjoy blessed fellowship, on the highest spiritual and intellectual levels, with the immortals of all ages. To develop men and women of culture who shall at the same time be efficient in all the walks of life is the peculiar mission of the College of Liberal Arts. Latin and Greek, therefore, should never be eliminated from the curriculum of any in-

stitution which has, as one of its important aims, the development and growth of disciplined and appreciative minds. It is not too much to say that a certain amount of disciplinary and cultural training is really essential for efficiency in those departments which are concerned primarily with utilitarian and vocational education. Indeed, it is possible for the skilled teacher or lecturer in the technical college to place a fine shade of cultural emphasis upon those studies which are sometimes regarded as distinctively practical. A farmer, doctor, or engineer, is not worth much unless he can think clearly. The lawyer, the preacher, the teacher, and the author are not the only ones who need rational minds.

—PRES. BENTON, Univ. of Vermont.

RIDEAMUS.

Laeto turgent in palmite gemmae: "The gems are swelling on her glad palm."

Defingit Rheni luteum caput: "He disfigures the muddy face of Rhenus."

Saepe sonant moti glacie pendente capilli: "The goats frequently get on to a glacier, and when it starts to slip away they send forth their voices." —*Selected.*

Bella plane accinctis obscunda: "A beautiful woman must obviously be well dressed." —*Selected.*

GETTING ALONG BACKWARD.

"How iss your boy Fritz getting along in der college?"

"Ach! he is halfback in der football team and all der way back in his studies."

THE CLASSICS AND DOMESTIC SCIENCE.

Interesting is the paper, One View of Domestic Science, by Mary Leal Harkness, in the Atlantic Monthly for October last. Professor Harkness writes as a believer in Domestic Science but emphasizes very cogently in this article that, from the point of view of power, training in Domestic Science is inferior. She says: "My contention is two fold: first, that there is absolutely nothing in domestic duties themselves, or in any form of manual labor, which develops the mind or elevates or broadens the character; second, that the idea that every woman needs practical instruction in housekeeping as a part of her education is as absurd as would be the claim that every man needs to be taught in school to plant corn or milk a cow. Corn planting,

milking, bread- and bed-making are all very good things to know: not *one* of them is essential to the education and usefulness of *all* men and women." Professor Harkness makes a broad distinction between those subjects which are necessary to the intellectual training of every normal human being and those subjects which are valuable only to some human beings. She feels that proper classical training produces qualities of mind which enable a person to make up in any occupation for the lack of special training in that occupation. The man who has a choice between a good cook who knows no Greek and a woman who knows Greek but has no domestic accomplishments would unquestionably take the Greek and trust to Heaven for his daily bread, because, as she says, "He instinctively knows that from the woman who reads Greek there is hope, if occasion arise, of the evolution of the bread-making faculty; he also knows—although he will not usually tell the truth about it—that from the bread-making intelligence *alone* there is no hope of the development of any of the things for which a knowledge of Greek stands."

In her way, although she does not thoroughly understand the modern Domestic Science, she is trying to meet the claims of vocational training by the criticism that it produces no culture and no power. When this is understood—and it will be understood—there will be a renewed call for an education that really educates. If Greek and Latin are to hold or regain their place in our educational system the opportunity will come when this conviction as to the inefficiency of the various vocational subjects has become widely extended. Statistics show that during the last fifteen years there has been a steady falling off in our High Schools in the students of science. Scientific men themselves are beginning to appreciate that the teaching of science in the schools has been overdone, but, as science recedes, other vocational subjects, such as manual training and domestic science and the like, are pushing into their place. It will soon be understood that these too do not provide culture.

—*The Classical Weekly.*

The members of the Latin Club spent a very pleasant evening at the home of Dr. and Mrs. Wright recently. An interesting program was given on the life and writings of Caesar. "Some Salient Points in Caesar's Career"—Monona Cheney. "Caesar as an Author"—Bertha Morse. Selections from Caesar's "Gallic Wars" translated by Edith Hampel, Lewis Beitler, Marie Cornellie, Mr. Uplegger, and Mr. Willard. After the program a pleasant social time was enjoyed.

FRESHMAN SCHOLARSHIPS.

The scholarships of one hundred dollars each, which are awarded every year to the winners in examinations in English, Latin and Mathematics, were won this year by Hannah Benyas, Appleton, winner of the Norman Brokaw scholarship; Jessica North, winner of the Lawrence scholarship; and Marie Hall, winner of the F. E. Saecker scholarship.

Ambitious high school students ought to be interested in these examinations.



MEUM SOMNIUM.

I dreamed I wandered happily
Along a country road;
The geese were saying "hunc hanc hoc,"
The ducks quacked "quis quae quod."

The crickets as they hopped along
Chirped "quidam quaedam quiddam;"
The brook was whispering a song
Of, "idem eadem idem."

And in the treetops overhead
Perched many a Roman bird;
They bore terrific Latin names—
The strangest ever heard.

Then to the breeze that murmured by
I turned my whole attention,
And heard it murmur mournfully
The twenty-third declension.

Across the prata viridia
There ran a laughing rill,
And bubbled forth deponent verbs
Adown the grassy hill.

I asked the cause of all these things,
My brain was in a whirl.
They said "We are endeavoring
To teach an idle girl."

Across the prata viridia
I fled with frantic scream.
How glad I was when I awoke
To find it was a dream.

—JESSICA N. NORTH, '15.

THE LATIN LEAGUE OF WISCONSIN COLLEGES.

HISTORY. In November, 1909, representatives of the Latin Departments of the six colleges, Beloit, Carroll, Lawrence, Milton, Milwaukee-Downer, and Ripon, formed an association called The Latin League of Wisconsin Colleges. In March, 1910, The League filed Articles of Incorporation with the Secretary of State at Madison and was granted a charter under the laws of Wisconsin.

PURPOSE. The purpose is to promote the interests of the cause of education by encouraging a high standard of excellence in the Latin work. To this end an annual contest is to be held between the colleges, at which cash prizes and special tokens of honor will be awarded. At present The League is in the midst of a canvass to secure a permanent endowment fund of \$5,000, the interest of which is to serve as an annual cash prize *in perpetuo*.

PROSPECTS. On August 14, 1911, a communication was received from Mr. Fred Felix Wettengel to the effect that he would give The League \$2,500, on condition that the other \$2,500 of the proposed endowment be raised before June, 1912. This offer naturally gave fresh impetus to the canvass, and it is confidently believed that The League will succeed in its effort to secure the specified sum; in such case the first contest may be held in the spring of 1913.

If the reader desires to have a part in this good cause, he should correspond with the undersigned. When the canvass is over it is proposed to publish a list of the names of all patrons of the permanent endowment fund.

ELLSWORTH D. WRIGHT, Sec.-Treas.,
Appleton, Wis.

A MODERN CALENDAR SYSTEM.

As long as the present calendar system is used, the names of Julius Caesar and Pope Gregory XIII will have a conspicuous place in the history of the world; for by the efforts of these men the calendar was improved and was given the form which we now use.

It was not, however, with any thought of endless and world-wide fame, but with a desire to aid in making the Latin League a financial success, that the students of the Latin Department of Lawrence College decided, a short time ago, to attempt perfecting a new calendar system. Each of twenty-four students of the department is to represent half of a month. These students are held responsible for collecting from those interested in the League, the equivalent of fifty cents for every day which they represent.

The calendar is now complete as far as the first of August. The workers interested are:

Ruth Ingraham
Margaret Stoppenbach
Jessica North
Bertha Morse
Monona Cheney
Marie Hall
Edith Boyce

Henrietta Brigham
Erna Hahn
Margaret Bailey
Loren McKinney
Lloyd Watson
Arnold B. Johnson
Marien Smith.

H. H. B., '13.

PAUL AND PLINY.

Putting down the letter of intercession for the slave, Onesimus, and taking up the letter of Pliny to his friend Sabinianus wherein he pleads that the latter may again receive a penitent freedman, one is impressed with their remarkable similarity and yet more wonderful dissimilarity. In both letters, there is a hint of the same scene—that of a repentant and frightened offender, turning to a kindly intercessor, with full faith that the one unto whom he looked for help would not fail him.

In neither case was this faith misplaced. The genial Pliny and the great hearted Paul, Romans both, after due observation and reflection, each pen a letter to a deeply and rightly offended friend, a plea in each instance highly successful.

Pliny writes, "*Flevit multum, multum rogavit, multum etiam tacuit, in summa, fecit mihi fidem paenitentiae. Vere credo emendatum, quia deliquisse se sentit.*"

Paul has such faith in the repentance of Onesimus that he writes to Philemon, "If thou count me a partner, receive him as myself."

Pliny concedes to Sabinianus that he had good reason to be angry. Paul also says, concerning Onesimus, that he was in time past an unprofitable servant. "But," adds Pliny, "*Amasti hominem et spero, amabis.*" "And perhaps," adds Paul, "he therefore departed for a season, that thou shouldst receive him forever, not now as a servant, but above a servant, a brother beloved." Pliny fears that he "will seem not to ask but to demand it," if he joins his prayers to those of the freedman. Paul, without an apology says, "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

A fine sense of justice, one of the noblest traits of a noble character, is well portrayed in the letters of these two great men. Pliny assures Sabinianus that he has made the freedman feel the enormity of his offense, speaking to him severely in order that he might fear to ask such a favor a second time. Paul writes, "If he hath wronged thee or oweth thee ought, put that on mine account."

Both Pliny and Paul, out of their larger experience, refer to the youth of the offender. "My son Onesimus," writes Paul. "Remitte aliquid adolescentiae ipsius," writes Pliny.

The two letters, therefore, show a startling similarity of the kindly pagan-hearted to the kindly Christian heart, but the dis-

similarity is less tangible. It is as if the same landscape were twice presented to our view, the first in the beauty of the gray day, the second, radiant with the indescribable light and warmth of the sun, Pliny interceding in the dignity of his own strength, Paul interceding in the glory of Christ.

—EDITH BABBITT.

THE PHILANTHROPY OF PLINY.

We may call Pliny the Carnegie of ancient history; for we find no other man at that time more public spirited or more willing to help anyone in need either by his money or by his influence.

He was talking one day with a youth of his own town, Comum, and in the course of the conversation, the boy told him that he went to school at Mediolanum, or what is now Milan. On asking him why he did so, the youth told him there was no school at Comum. Pliny, at once, turned to the boy's father and spoke of the advisability of establishing a school there. He offered to pay out of his own pocket, one-third of the salary of the teacher who was to come to Comum.

He gave his town five hundred thousand sesterces for the support of poor children, and another large sum for the foundation and maintenance of a public library. At Tifernum, he built and dedicated a temple and in his will he bequeathed to his native town, a sum of money for the construction and maintenance of a public bath, and another very large sum for an annual public banquet after the death of certain of his freedman.

As additional evidence that he was a Carnegie in his day, we may cite his willingness always to help his friends, though his complacency in speaking of it somewhat detracts from the nobility of his action. For example, in a letter to Cornelius Priscus, he tells of helping the great epigrammatic poet of Rome with a sum of money for his journey home to Spain. And to Romantius Formius, who had a fortune of a hundred thousand sesterces, he gave an additional three hundred thousand, to make up the required sum which would allow him to enter the equestrian order.

Under his philanthropy we might also consider his kindness to his slaves. If one of these was seriously ill, he freed him in order that he might have the opportunity to make a will for the disposal of his possessions. But his kindness went even farther than this. To an old nurse he gave a small farm, which would keep her in comfortable circumstances for the rest of her life.

From these instances, we see that Pliny was very much like the philanthropist of today in his benefactions, private and public, and local and national.

—JOSEPHINE HANSON, '12.

DE MORTE MINICIAE FUNDANI.

One of the most interesting letters written by Pliny the Younger is the one concerning the death of Minicia Marcella, the daughter of Fundanus, a worthy Roman gentleman.

This letter is interesting for many reasons; it does not tell of law-suits and cases pleaded in the old Roman courts, nor of other events uninteresting to people of this day and age; but relates the story of a beautiful aristocratic young girl, who as we learn from the letter was very much like other girls.

Pliny tells of her charm, her wisdom, her modesty, and of her affection for her father; her love for her nurse; and her admiration for her father's friends.

The incident of her death, mentioned in this letter was particularly sad, for although not yet fourteen years of age, she was betrothed to a "worthy youth, the day was set and the guests invited."

Her sorrow stricken father ordered that the money which he had carefully put aside for her trousseau and perhaps for her dowry—for it was a point of honor for the Roman maiden to have a dowry—should be used for a sorrowful purpose; to buy incense, ointments and spices for the funeral rites.

Her father was a very wise philosopher, but no teachings of philosophy could console him in the loss of his beautiful young daughter who bore her last illness with such fortitude.

Not only is this letter interesting because it relates an instance which is of interest for all time; but additional interest is added because of the actual discovery of the tomb of Minicia in the Campagna in the year 1880.

Rodolfo Lanciani, in his book entitled "Ancient Rome in the Light of Recent Discoveries," tells of stepping over the threshold of the Minicia family crypt, "the threshold which had never been violated since the burial of the girl, seventeen centuries and a half ago." Here was found the marble slab "exquisitely carved," with this inscription, "To the Soul of Minicia Marcella daughter of Fundanus, died at the age of twelve years, eleven months, and seven days." With what a feeling of awe Lanciani must have been inspired—stepping over the threshold of the tomb, which after nearly eighteen centuries was opened for the first time since the burial.

The discovery of the tomb, and the beautiful letter of Pliny

have immortalized the name and story of the Charming Roman Maiden, Minicia Marcella, daughter of Fundanus.

G. H., '12.

EXCERPTS FROM CICERO.

But advancing years seem to annoy and trouble men of my age, for another reason; that we are near death, which to be sure, cannot be far away. But unhappy is the old man who, in a life so long, has not yet learned that death should be regarded as a trifling thing; if it completely destroys the soul, it is something to be treated with indifference; if it leads the soul to immortality, it is to be desired. Certainly there can be no third alternative; why then should I fear, since I shall not be unhappy, and *may* even be happy?

And yet who, even though he be young, is so unwise as to feel a surety of living until evening? Why is its nearness to death a fault of old age when death is common, too, to youth? I have learned from experience that those of every age are apt to die. "But," you say, "a youth has the *hope*, which the aged have not, of living long." I say that the youth builds upon an idle hope, for can anything be more senseless than to think of uncertain things as certain, and of false, as true? Of course, the aged man has not the *hope*, but he is better off than the youth, for that very reason, because he has already attained that to which the youth only looks forward. He has already lived long; the youth only hopes to do so. And yet what is there in a man's nature that *is* of long duration? Give me even the greatest length of life, and still it seems to me that nothing is really long, which finally has an end; for when that end has come, all that is passed has vanished—only that remains which has been obtained by right and virtuous living. Hours, days, months, and years all pass, and time, once gone, will never return. We cannot even know what the future has in store for us; yet each of us ought to be content with the length of life allotted to him.

MONONA CHENEY, '14.

THE TIMELESSNESS OF ROME.

Few of us ever ask ourselves wherein the eternity of Rome consists. It does not consist in a physical eternity, for Rome was not without beginning and she shall surely not be without end. It is rather a philosophical eternity. It is eternity as Kant has taught it to us, the eternity of timelessness. It is the timelessness of Rome, rather than the actual extent of time

which makes the eternal, and this timelessness shows itself in nothing more clearly than in Rome's eternal youth. She who today might well be an old lady with her 3,000 winters, is only the incorporation of young Italy, this modern young woman, with her head full of socialistic theories and her garments ornamented with the gridiron pattern of tramways.—Jesse Benedict Carter in the January Atlantic.

VOLUNTARY ATTENTION.

"An educated man distinguishes himself from an uneducated one not so much by the amount of information he may possess on any subject as by the fact that his faculties are under better control. When new or unexpected conditions confront an educated man, owing to his superior mental training, he can use his wits better, or in others words, when put to the task he can accomplish something. He has learned to devote his attention to the matter in hand, even though it may not interest him in itself. His faculty of voluntary attention as distinguished from spontaneous attention has been trained and developed, while that of an uneducated man has not been trained in the same manner, and the latter finds that he is unable to concentrate his attention on an irksome or uninviting task with sufficient energy and for a long enough time to accomplish anything.

"The faculty of voluntary attention," says Professor Wendell, "clearly distinguished the college student of thirty years ago from the flabbier students of today. And that faculty the older students gained largely from the elder system of education to which they were forced to submit. And no one, I believe, can gain it in anything like the same degree from methods as yet devised by apostles of the modern education. Unknowingly the old education cultivated this faculty well, Through daily hours, throughout all their youthful years, it compelled the boys, in spite of every human reluctance, to fix their attention on matters which of themselves could never have held attention for five minutes together."

SELECTED.

PERSONALS.

Miss Tirza Dinsdale, '03, a former excellent Latin student, attended the Y. W. C. A. convention. She is the secretary at La Crosse.

Emma Lomas, '11, has the position of Latin instructor at



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Waupaca. She reports that the year's work is progressing most auspiciously.

Lydian Bush, '09, who is taking graduate work in Latin at the University of Wisconsin, is finding great delight in new fields of research.

Edward L. Ford, '05, of Foochow, China, announces the birth of a daughter—*filiola me auctum scito*, as Cicero would say. Both Mr. and Mrs. Ford are Lawrence graduates.

Bernice Pendell, '11, is teaching Latin in the Platteville High School. In a letter of recent date she speaks in glowing terms of the school and says that her work is most congenial.

Genevieve Souther, '04, is pursuing a post-graduate course at Madison. Her major is Latin and her minor Greek. She declares that she is "enjoying every minute of the time."

Mabel White, '06, visited the department the 22nd inst. This is her fourth year in the Green Bay high school, west side. She has thirty-seven beginners and her Virgil class is the largest that she has ever had.

Mrs. Lillian McNeel Miller, '05, of Cumberland, Wis., spent a few days in Appleton visiting old-time college friends. For several years after graduation Mrs. Miller was an enthusiastic and successful Latin teacher.

Miss Mary Davis, a former Lawrence student, who is now teaching Latin in one of the Milwaukee high schools, writes that the Latin work is prospering and adds: "We have the largest beginning Greek class we have had in several years."

Fannie Smith, '11, attended the Ripon game and visited college friends. She reports that the Latin students of Stanley are very bright and remarkably diligent. Miss Smith makes a large use of conversational Latin in her daily work.

Miss Calla Guyles, '04, who is teaching Latin in the Appleton high school, boasts this year the largest Freshman Latin class ever. One section of this class is too large for the Latin recitation room and has been compelled to find more commodious quarters.

During the summer an urgent call came from one of the high schools of the state for a man teacher of Latin. This department, however, had no one who was prepared for the place. There is certainly a shortage in this line. Here is a promising field for young men who are planning to teach.

Arthur Little, '11, writes from Madison concerning his work at the state university. Mr. Little was one of the contestants for the Rhodes scholarship last year, passing the examination but failing to be selected by the state board. He is taking up post-graduate work in ancient and modern languages at Madison this year.